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MOUNTAIN LIFE & WORK



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FROM THIS SIDE OF THE MOUNTAIN--



The Magazine: Here is the second issue of *MLW* in its new form. We hope that this one is a bit more readable, and contains a few less mistakes, than the Spring issue.

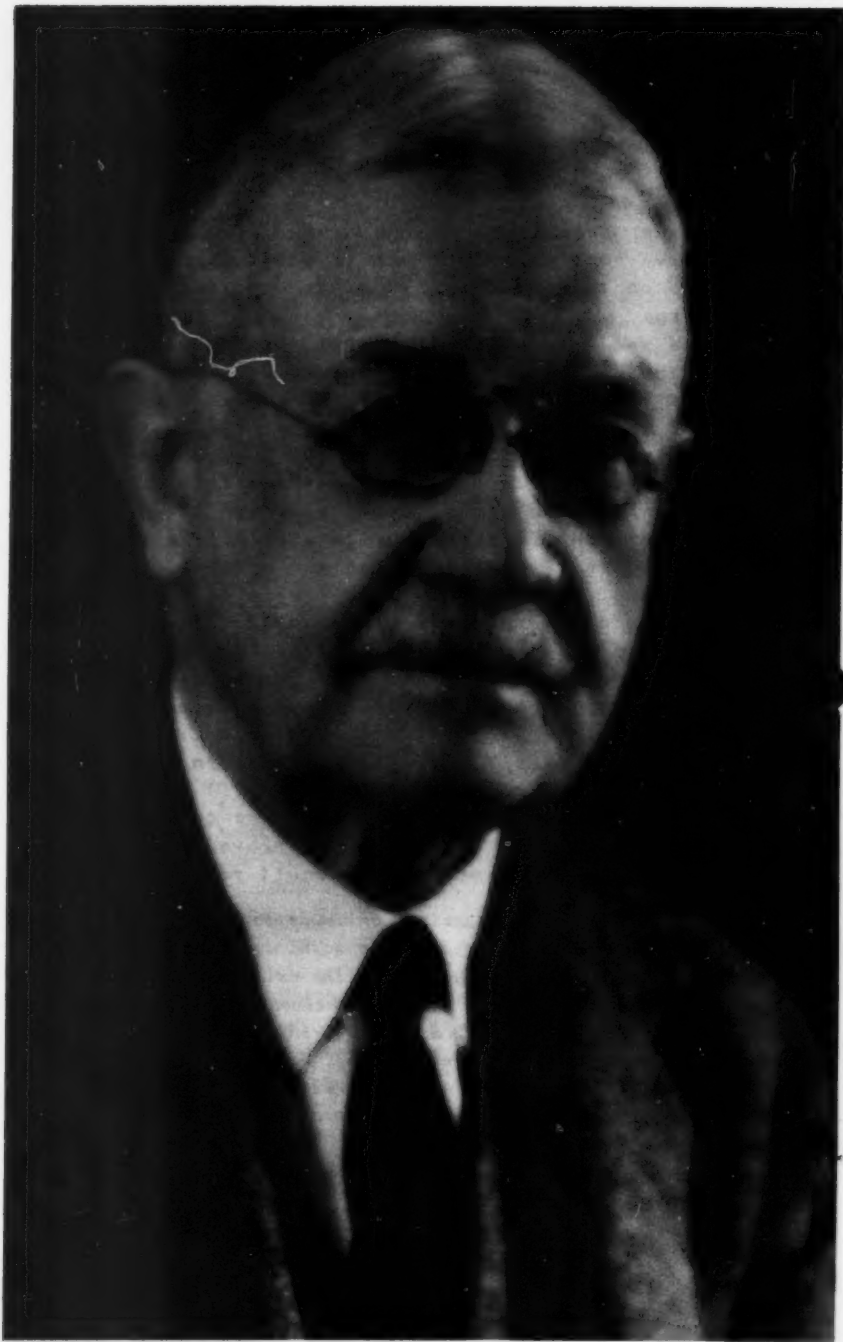
Some of you have asked about our printing process. We are using the photo-offset process at present. The first step is the preparation of the master-copy on a Vari-Typer machine. The master-copy for *MLW* is prepared on a Vari-Typer which Churchill Weavers of Berea very graciously allow us to use. This machine is a glorified typewriter which can use several faces and sizes of type.

The master-copy is then sent to a printer who photographs it and prints the issue on an 'offset' or lithographic press.

Advantages of the process are several: It is much cheaper than ordinary printing; it allows us to use fine cuts at no extra cost and photographs at only a few cents extra; it allows the use of different type faces with complete freedom. It seems to be the most practical way of printing a readable magazine in spite of present printing costs.

As explained in the last issue, we are trying this out for one year. If it meets your approval, or if you have suggestions for improvement, won't you write us?

Future Issues: If this magazine continues to meet the needs of the Council, we hope to prepare a special issue to present the latest works of Mountain writers. Both the established authors who have published both books and in magazines, and the younger ones who are still trying to break into print, have been very good in the past to let us have material. We hope that those of you who write either prose or poetry will continue to send us your work and that we can publish a special Literary Edition next year. Won't you keep us in mind?



JOHN M. GLENN...

Few of the present workers in the Mountains realize what a friend they lost in John M. Glenn who died April 21.

Elected first General Director of the Russell Sage Foundation in 1907, he saw the importance of a study of the Southern Mountains as proposed by John Campbell in the spring of 1908. Mr. Glenn followed the development of the study, and the work which grew out of it, with steady interest and support. The careful attention he gave to the work in its every step is shown by Mr. Campbell's office files. His friendly suggestions, usually followed by, "Use your own judgment," indicate what a considerate and thoughtful person he was under whom to work.

After Mr. Campbell's death in 1919, Mr. Glenn continued his interest, giving first to the Conference, and then to MOUNTAIN LIFE AND WORK for 24 years through his own directorship and that of his successor, Shelby Harrison. Louise Pitman, who visited him in the hospital in the last month of his illness, describes his pleasure when she told him of the last Conference and how MOUNTAIN LIFE AND WORK is to continue.

He would have been 92 this fall---a long life spent in constructive help for other people. The Mountains were only one of the many fields in which he was interested. The N.Y. TIMES said: "During his directorship of the Russell Sage Foundation, Mr. Glenn developed the program of research, demonstration and consultation in the field of social improvement which gave the organization a leading position among social welfare agencies."

To work quietly without recognition was his way, and therefore the way of the Foundation. Those who knew him personally have grateful memories of many kindnesses done with a seeming gruff indifference which covered the warmest of hearts.

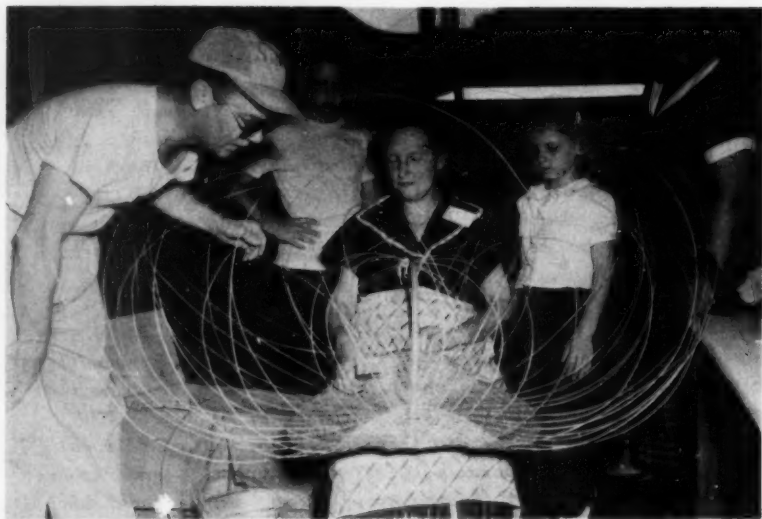
At his funeral in the old Trinity Church, men of national reputation, leading social workers, secretaries, stenographers, as well as private citizens of every class, met to honor him and bid him farewell.

---Olive Dame Campbell

THE CRAFTSMAN'S FAIR...



had all the thrill and excitement of a midway...



plus the creative activity of over 100 of the best craftsmen in our nation. More than 10,500 visitors stood in awe at the artistry of those who worked, and helped make it the best Fair yet.



CRAFTS

CRAFTS IN THE SOUTHERN HIGHLANDS

Crafts in the Southern Highlands have grown out of the needs of the isolated mountain home and community. From necessity, the Highlanders made their own baskets, furniture, iron tools, and stoneware pots. The crafts that are considered indigenous and necessary are weaving, pottery, basketry, iron and woodwork. The allied crafts include copper and silver working, leather craft, silkscreening, glass blowing and marquetry.

The revival of handicrafts in the Highlands began about 1900 with the encouragement of hand weaving by Miss Frances Goodrich, founder and former owner of Allanstand in Asheville, and by Berea College in Ky. The fundamental purpose was to help mountain women increase the family income in order that they might send their children to school.

About 25 years later the Southern Highland Handicraft Guild was organized to carry on this idea, with the additional purpose of keeping up standards of crafts so the movement might live. The Guild is open to both men and women, but the weavers still form the largest section of it. Between 350 and 400 women connected with the Guild earn part or all their living from hand weaving.

VEGETABLE DYEING

In connection with hand weaving has developed the revival of vegetable dyeing. This entailed a great deal of research into the methods and recipes used by mountain women of former generations. Many of the recipes were handed down from mother to daughter by word of mouth, and some people still use the family formulas and grow the family madder bed. Dye flower is used, as well as the barks of such trees as hickory, oak and laurel. Even onion skins contribute a beautiful color, and red mud provides coloring for clay-pool muslin.

WOODCRAFT

Woodcraft continued until recent years in the work of the chair maker. No rural community was complete without the man who made "rockin cheers and settin cheers," as well as stools. Many small cabinet shops have developed in the mountains based on this native ability with wood. Many grandsons of the old chair makers continue to work in native woods, producing beautiful furniture of solid walnut, cherry or maple. Approximately 75 men in the Guild earn their livelihood in woodcrafts. A valuable by-product of this is the increased interest of the men in their own homes. The largest center for woodcarving is the southwestern section of N. C. around the John C. Campbell Folk School where many men and women of the surrounding area carve beautiful animals from holly, apple, birch and other native woods.

BASKETRY

The basket makers are the least organized of our mountain craftsmen, but their methods of production and their products have changed less than any other craft during the past 50 years. The Cherokee Indians are the master basket makers of our area. In their home they use baskets for everything from "sifters" to "suitcases."

The mountain baskets such as the egg, feed and melon baskets are all made of white oak. Work, button and roll baskets are frequently made of honeysuckle and willow. Other basket makers use only willow, while some use grass and pine needles.

POTTERY MAKING

The early potters made stoneware and field tile. The stoneware consisted mainly of churns, bowls and jugs. There was, for obvious reasons, a larger market for jugs as containers for "liquid corn" than for other types of containers. Today most potters use only local clays, and kilns vary from the "ground-hog" type to the latest in gas, oil or electric equipment. The potters produce mostly vases and tableware.

METALCRAFT

The first metalcraft was ironwork. The early blacksmith found time to make dog-irons and fireplace tools as home equipment. Such a beginning developed iron craftsmen who were considered worthy to contribute iron for the Williamsburg restoration,

and whose skill today is seen not only in candlestick and fire-side sets, but in wrought iron architectural decorations as well. The most modern metalcraft has developed in the past 25 years with the advent of copper, silver and pewter. Nearly 100 Guild members are employed in crafts dealing with these metals and with jewelry and gem cutting.

SILKSCREENING AND GLASS BLOWING

"Coming 'Round the Mountain," so to speak, is the craft of silkscreening and other textile decoration. The craft is new to the Southern Highlands and we have hopes it will be a real contribution to the variety of articles in the craft field.

Another "fotched on" craft is glass blowing, and we are indebted to the craftsmen of other countries who have made this contribution to us. #

--Nelle Davis

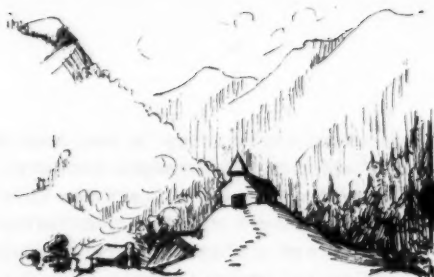
HANDICRAFT GUILD OFFERS HELP

The SOUTHERN HIGHLAND HANDICRAFT GUILD was founded to help people in the Southern Highlands develop crafts, and to give assistance in marketing them, if saleable. The Director, Miss Amy Woodruff, is a specialist in most of the crafts. She is glad to help groups who want to learn crafts or improve present production. For example, she spent two weeks in May in southwest Va. with several groups in that area. If schools or community centers all within an area of 30 or 40 miles can arrange to have workshops during a specified month, she can plan her time accordingly.

There is no charge for her services at present, but the groups she helps are asked to pay travel expenses (including 6¢ per mi. for her car) and maintenance while she is working at the center. Plans should be made well in advance so that Miss Woodruff can use her time profitably. Address all applications to Miss Amy L. Woodruff, Southern Highland Handicraft Guild, 8½ Wall St., Asheville, N. C.

Members of the Guild are given preference and prospective members come next.

N.B. The office of the Guild will be glad to send anyone the requirements for membership, either as an individual craftsman or as a center. The next meeting at which members will be accepted will be at Penland, N.C., in mid-Oct.



FROM RAW RESOURCE TO FINISHED CRAFT AT ALPINE

The Southern Mountains give away and throw away more resources than a rich area could afford!

Trees are sold on the basis of a log scale that shows less than actual value. Boundaries are often sold on the basis of estimates made by people who are past-masters at the art of underestimation. The same is true with farm land and with coal, oil and other minerals. The basic resources are wasted and lost to other areas. But the natural resources are not the most important part of the wealth of the area that is given away.

The most valuable resource of the Mountains is the imagination, inventiveness and capacity of the people who are born here. They are reared in a culture rich in the component parts of a good society. The large families that develop a basic concept of Christian cooperation are the first and most nourishing component. Then comes the independence fostered by conquering the elements and providing for the family the things of God. Cooperation with neighbors in times of need develops the sense of community responsibility.

However, there is the realization that all the desirable qualities are not to be found in the Southern Mountains. And so is born the quest for new ideas and new understanding, and for the minimum prosperity which will lift the pall of poverty.

Seven out of every 10 persons born in this most favored cradle of the nation are forced to go to the decivilizing industrial centers of our country because of the wasted natural resources and the consequent lack of employment possibilities in the Mountains. Thus we give to the materially richer areas of the country more of this most valuable resource than a rich area could afford to give away. And so it is that we remain poor. Sacrificing the natural resources has made it imperative that the human resource also be surrendered.

The challenge of our Christian stewardship is to care for

these resources and use them wisely and well. The church has done a great deal for the most valuable resource of all--the man who lives in the hills--by providing the standard of character and morality on which his culture is based. But almost without exception this same church has ignored its responsibility for the material resources upon which man is dependent for his very life.

Christ Church at Alpine (*M. L. & W. Spring, 1950*) is carrying on the age-old role of preaching and teaching the faith that is at the basis of the cultural heritage. Alpine Rural Life Center, also under the Board of National Missions of the Presb. Church in the U.S.A., is attempting to relate the ministry of Christian stewardship to the natural and human resources of the community. The Church and the Center strive to minister to the whole man.

Perhaps to some the title "Rural Life Center" denotes a museum where the overt expressions of the culture are collected and handed down to posterity in the form of folk stories, songs, dances and arts of the people. This is not the prime purpose of the Alpine Center. Rather, the aim is to be a laboratory for the development of patterns of rural living which will permit the young man to remain in his homeland, to court his wife in the tradition of the ballad, to nurture his children on the lore of the folk tale, and at the same time to provide his family with the necessities and at least some of the conveniences of life in the 20th Century.

The Board of National Missions supported a high school at Alpine until it became possible for students to attend a consolidated county high school. Physical facilities of the school are being used in the new program. Extensive timber lands acquired some years ago under leadership of the minister of Christ Church are being used and utilized. The school farm was retained and has become a forerunner of the dairying industry that seems destined to become the chief agricultural activity of the county.

Better farming and better forest practices alone cannot make the mountain area the better place to live it should be, nor can everyone born there be supported by farming and lumbering. Native ability must turn native resources into finished products.

In an attempt to use the fine lumber and skilled craftsmanship produced in the community, a woodshop was opened and an instructor provided. An on-the-job training program for veterans was begun but it was soon found that a woodcraft business could not be



operated on a training basis as originally planned. When G. I. assistance was curtailed, one of the trainees took over the management of the woodcraft shop and has developed it into a business that is grossing approximately \$8000 per year.

The ready supply of fine furniture woods, such as walnut and cherry, set the direction for production in the early days of the shop. Many items of fine furniture were produced for the market, but many of the best pieces stayed in the homes in Alpine. Smaller craft items were later added to the list of items produced in the shop. Repairing and refinishing antiques has been a sideline that has proved profitable during otherwise slack periods.

Dale Hollow Lake, just to the north of Alpine, is one of the nation's best fishing waters, and the shop at Alpine is now producing a light, sturdy plywood boat which may be used either with or without motor. It is an excellent seller.

Of growing importance is the building of church furniture. The recent church building boom brought with it a demand for pews, chancel furniture and pulpits. The large seating companies were swamped with orders and prices were so high that small churches could not afford to pay them. A small church in Tenn. knew of the Alpine shop and asked for pews. The tools and experience of the Alpine men were really inadequate for the task they undertook, but there was a will and soon the shop had produced the furnishings to the complete satisfaction of the congregation. The complete furnishings for three churches in as many states have been produced here, not to mention the many single units that have gone to churches all over the eastern U.S. Inquiries about Alpine Church Furniture come from all parts of the country, including the West Coast.

Local blue clay, discovered during a vacation Bible school, is now being used to produce pottery of a type that is in great demand. Technical problems connected with this new industry still remain to be worked out, but it now employs three people and cannot produce enough pottery to fill the demand.

Both woodworking and pottery making are infant crafts compared



Pulpit and Communion Table made at Alpine

to knitting which has been going on for nearly 20 years. Many of these former knitters have now taken up weaving and have become skilled on the looms of their grandmothers.

The Board of National Missions has provided the leadership, the machinery and the capital for the development of Alpine Community Crafts, but the Church has not entered the competitive market. The Church has invested in human resources where private capital was not even willing to invest in natural resources. Just as soon as the group at Alpine who are working in the shops, on the farm and in the forest are able to take over the ownership and operation of the industries, they will be encouraged to do so. The investment of the Church is in the people of the community, that they might create wealth in a wholesome setting at home.

The process is under way. Soon the wealth of Alpine will be able to stay at home and produce, drawing wealth into these hills.

The program at Alpine rests on the faith that God created the earth, and that it, with all its resources, belongs to Him. It is a church-sponsored program staffed by workers who believe that faith in Jesus Christ implies faith in our neighbors. Jesus is the central figure. The aim is to make Him central in the life of every individual here, for without Him, wealth and riches are poverty and vanity indeed.[#]

-- Bard McAllister

RELIGION



NINE MOUNTAIN CHURCHES HONORED

Nine eastern Ky. rural churches were recently awarded a Citation of Merit for outstanding community service work during 1949. The College of Agriculture and Home Economics joined with the Ky. Rural Church Fellowship in honoring the churches. The presentation was made at the Fellowship dinner during the 13th Rural Leadership Institute at Lexington. Eastern Ky. was well represented by nine churches from an area of 38 counties.

This is the fourth year that the College and the Fellowship have recognized the efforts of rural churches in serving the total needs of the people of the community.

As an example of the work being done by these nine churches, the work of the Wooten Community Presb. Church in Leslie Co., might be cited. The work is under the leadership of the Rev. Benton P. Deaton.

Worship services are held every week, the pastor is resident in the community, membership and attendance are increasing and there has been some increase in benevolences. Community organizations sponsored by the church include Boy Scouts, Girl Scouts, 4-H Club, and Fish and Game clubs for adults and youth. The Lions Club, the Community School Board and the Miners' Union use the church building for meetings in addition to those sponsored by the church. Counselling is given in child care, marriage and vocational guidance. A church library is used by the entire community. A playground, a handicraft program and a general recreational program are enjoyed by the whole community. A forestry demonstration project is operated by the church.

The other mountain churches and ministers honored were: Berea Methodist, the Rev. Albert Sweasy; Booneville First Presb., the Rev. Robert G. McClure; Bussing Memorial Church at McKee, the Rev. Lester A. Alberts; Clearfield First Church of God, the Rev. B. M. Moore; Jacks Creek Community Church at Roark, the Rev.

Roscoe E. Plowman; Mt. Vernon Baptist, the Rev. Wendell Belew; Peter Creek Presb. at Phelps, the Rev. Woodson P. Booth; Pine Ridge Methodist, the Rev. F. E. Moseley.#

STEWARDS OF THE SOIL Pamphlet Available -

Copies of the pamphlet, "STEWARDS OF THE SOIL" by Dr. Eugene Smathers, Big Lick, Tenn., are available from Friends of the Soil. Copies are again available due to a reprinting and may be obtained from Francis A. Drake, Flowerside Farms, Lake Geneva, Wisconsin.

RECREATION



The Recreation Section of this magazine belongs to you who are interested in recreational activities in the Southern Mountains. What is included here will depend, then, on your desires. In what way can this section be more useful and helpful to you? After talking with a number of people about it, the present editor thinks the section should include, from time to time, discussions of common problems in the recreational field and of the ideals and philosophy of our group, as well as news and announcements about events and people in the Mountains. We are especially eager to hear about outstanding recreational programs. Do you know of a community where something unusual in recreation is happening? It doesn't matter whether the community is in the Mountains or not, provided the program has possible application to our own situation. In every issue we want to present new material in at least one field--nature study, crafts, dramatics,

singing, folk games and dances, and so on. Your suggestions will be appreciated and, more important, will be used.

---James Brown

IS RECREATION REALLY SO IMPORTANT?

(((Ed. Note: In each of the last five years, a graduate of Smith College has come to the Southern Mountains to do recreational work under the guidance of the Council of Southern Mountain Workers. This has proved to be a valuable experience for everyone, but most of all for the people with whom the Smith girls have worked. It has been amazing to see how quickly each of them in her own way made a place for herself, rapidly acquiring new skills and assuming heavy responsibility. At the end of each year we have wondered how we could get along without them. Travelling over the whole region and working with many different groups, they have had unusual opportunity to see the Mountains with fresh, unprejudiced eyes. Knowing this, we asked Miss Mary-Clare Milligan, holder of the Smith Workshop in 1949-50 to write down some of her outstanding impressions after her year's work, and here they are.)))))

Is recreation really so important as we make it out to be in the Council? Yes--and more so! That is what this year in the Mountains has taught me. It is possible to foresee from place to place how a broad recreational program could do much to better the lives of mountain people.

Provision for pure enjoyment is perhaps the most rewarding result of teaching recreation. A first grader looked up from his first painting and told me that if it were time for lunch, he'd much rather stay and paint. My favorite story comes from a folk dance group: Elmer was a shy boy who held back from the games, and when asked to get in, he usually replied "I can't." Then one day he said, "I can't" but got up and into the game. In the moment of surprise that followed, one of his friends called out:

"I thought it was against your religion!"

"I changed my religion," answered Elmer, and from someone came the remark, "I knew he would."

But pure enjoyment is not all that happens in a recreational period. It is possible to observe the "socialization" process at work in children--to see children join into a group experience

and forget themselves. I have seen a child cry at being chosen "it" in a game, then a few days and games later she turned "farmer" and sowed seeds wholeheartedly.

Then, too, a wide experience in recreation often provides a child with a needed opportunity to excel. I remember one second grader who was not very good in "reading, writing and arithmetic" but who worked very carefully and produced a better craft project than a much brighter child who was good in his studies.

It is always satisfying to hear of instances where games are carried over into the family experience. For example, I know of a father who now joins his six children in a game of dodge ball almost every day. The children learned the game in a play session at school. Because families are at the center of all our communities, family recreation is important recreation.

I think we must ask ourselves frankly: Are there enough recreational opportunities for all mountain people? I cannot answer for more than the places I have seen, but I do feel that we have only begun to make a dent in the needs of the Mountains. For example, in many centers where folk dancing is an active part of the high school program, the older young people and the adults of the community are often completely without any sort of adequate program.

It seems to me that we can find at least a partial answer to the widespread problem of drinking in the Mountains when we realize that it is caused largely by an attempt to escape from a life that is without real enjoyment, without satisfying group experiences, without a chance for recognition, without a happy home life. Until we have aided communities to provide adequate recreational facilities for all the people, mountain workers will still have much to accomplish.

Variety is vital to any recreational program. Reading, music, sports, dramatics, crafts, nature study, storytelling---we must use all of these. Recreation will never solve every problem, but the community which builds an adequate recreational program will be a much better community tomorrow than it is today. #

-- Mary-Clare Milligan

FROM MY FOLKLORE COLLECTION

by Leonard Roberts

The highland people are a friendly and talkative folk, but their living lends itself to the hearth circle more than to the book corner or the writing desk. Hence Appalachia is a repository of the oral traditions and the folk utterances of Western Civilization. Rimes, riddles, songs, stories--all are shared in company by the fireside, filling the leisure hours of all, old and young, with wholesome entertainment. The Highlands hold a great store of this material in varied qualities and in unexpected places. It is hard to come by. One must know the general types of folklore, know where to go and how and when to approach the people in order to partake of their culture.

One type of the prose folktale is that of supernatural beings, and one of the most common supernatural characters is the witch. When the adventures of the witch are long and involved--when they make up a story--then the tale is old and of European origin. Our own people most generally (and happily) call these 'fireside stories.'

The following witch story was told to me by Martha Roark, a young student in the Foundation School at Berea. Martha had heard it from an old woman near her home in Magoffin Co., Ky. It is told here just as Martha recounted it to the tape recorder:

The Witch Store-Robber

'Once there was a store out in the country and things had been gone from it. These men would set around on the bags and wonder how it was getting out, and they said it was a witch coming through the keyhole, coming through the keyhole and taking things out. And she would always write on the winder in the dust and fog and say, 'I'll see you later.'

Well, this little boy, he was down there one day and he heard them say that tonight was the night the witch was supposed to come back in. And so this little boy, he wondered about it and he went back home, and he was setting out on the steps that night and he was wishing that a witch would come along and take him with her, or something. Along come this woman and she was wearing a long black cloak and had a broom stick and asked him to go with her.

So they went along, through the field and the cuckle burrs,

and the little boy asked her was they going to walk all the way there. And she told him there was a bunch of little calves over there and they were going to turn them into horses. So they walked up to this little bunch of calves and she told the boy what to say into their years. And he whispered in and they turned into horses. So they had two fine horses. They rode through the field and when they come to these big wide ditches the horses would jump 'em. (The old witch had told the little boy what to whisper in its year to praise it.)

So they went on and she told him what to whisper to go through the keyhole. So they went through the keyhole and got what they wanted. And when they got ready to leave she wrote upon the winder in the dust and fog, saying, 'I'll see you again.' So they come back out through the keyhole and rode home through the field and left the little boy at home.

So the next day the little boy didn't go anywhere. He stayed at home and he wondered that he didn't get anything except what he eat, and he couldn't remember so much about that. When night come, the night they was supposed to go again, he was setting out on the steps, and along come the old witch and took him with her to the same bunch of calves and whispered the same things in their years and they turned into horses. So they went on and crossed the same bridges and he whispered the same words of praise in his 'uns year, and they went on and went through the keyhole.

Then they got all they wanted and the old witch looked all around and when she was ready to leave, she wrote upon the winder, said, 'That's all folks.'

And so they went out through the keyhole. And the little boy begin to wonder if he wasn't doing something wrong. So he wondered and come to this ditch and the horse jumped it. And he forgot what to say to praise it. And the old witch was in ahead of him so he said, 'That was a mighty good jump for a little lousy calf like that!'

And so the horse turned into a calf. And the next morning when the little boy woke up he was going around through the pasture on his little lousy calf a-flying, and the old farmer after him. And so the old farmer drug him off the little calf and took him home and made him work three days because he rode his little calf all night. "

RECREATION LIBRARY

The art of storytelling has never received its proper due. But as we listen to master storytellers like Mary Gould Davis, Richard Chase and Frank Smith, we know the power and charm of this art, and realize what a lot of fun and happiness it can bring. Furthermore, all these storytellers emphasize what a rich and beautiful heritage of stories we mountain people have. In this issue of MLW, Leonard Roberts, who already has a big collection of mountain stories recorded, shares a story with us. The Recreation Library of the Council of Southern Mountain Workers, the books of which are available to all living within the highland area, has a number of books on folk tales and storytelling, a list of which is given below. These, and other books in the library, may be kept for a period of three weeks. There is a charge of 25¢ per book to cover packing charges, mailing and insurance. At present the books will be mailed, upon request, from the following address: *Mrs. Raymond McLain, 469 North Broadway, Lexington 12, Ky.* Books available include:

Carolyn Bailey, FOR THE STORY TELLER

B. A. Botkin, A TREASURY OF AMERICAN FOLKLORE. Includes a number of stories.

Richard Chase, GRANDFATHER TALES, 1948. Tales collected in Va. and N. C., usable with all groups of all ages, and good reading too.

Richard Chase, JACK TALES, 1948 This very usable book is already a classic in American folk literature. The student will find valuable material in Mr. Chase's notes and in the appendix.

Mary Gould Davis (Editor), A BAKER'S DOZEN Thirteen stories selected by an outstanding authority in the field of children's literature and storytelling.

Walter De La Mare, TOLD AGAIN

J. Berg Essenwein and Marietta Stockard, CHILDREN'S STORIES AND HOW TO TELL THEM. Includes fifty stories.

Wanda Gag (Translator and illustrator) TALES FROM GRIMM

Addison Hibbard (Editor) STORIES OF THE SOUTH. These stories of the old and new South are for adults and are more for reading than for telling.

Joseph Jacobs (Editor) ENGLISH FAIRY TALES

F. H. Lee FOLK TALES OF ALL NATIONS 1946 edition. Folk tales of every type and from 60 countries and races are included.

Anne Malcolmson, *YANKEE DOODLE COUSINS*

Clifford H. Nowlin, *THE STORY TELLER AND HIS PACK*

Ruth Sawyer, *THE LONG CHRISTMAS*. Beautifully illustrated. #

IN FRISCO BAY, A pulling Shanty

A shanty is a working song, a rhythmical accompaniment to which the sailing ship seaman performed various tasks of his working day. They were never sung for pleasure and were never separated from their appropriate tasks or particular form of muscular effort associated with them. They grew, as have all folk songs, out of the needs and experiences of men.

For the sake of simplicity we can divide shanties into two groups: (1) those sung at the capstan, (2) those sung while hauling on a line. In the first group would come those songs which would help in a continuous process job--men working around the barrel of the capstan, pushing the capstan bars before them. The pumping shanties properly belong in this group. These are usually of more elaborate structure than those of the second group, especially in the choruses. "A-Roving" is a good example.

The second group, the hauling or pulling shanties, are much simpler in construction and are used for intermittent operations. Here again there are subdivisions: short pull and long pull with perhaps 20 or 30 men pulling on a line, the pull being made at some particular word in the chorus.

This brief survey leaves out the whole group of songs sung for recreation both at sea, after the work of the day was over, and on land. These were often called 'forecastle' songs.

Another group, which might be called the 'come all ye's' originated on land, were printed by the yard, and related to the news of activities of ships and sailors of that day. It was a kind of early newscasting. These were, however, land songs even though they told of the sea,

FRISCO BAY was collected by Cecil Sharp and is not a well-known shanty. This is a variant of 'A Long Time Ago,' and belongs to that large group which probably originated among the Negro stevedores in the cotton ports of the Gulf states where they developed as an aid to stowing cotton. These Negro songs were taken over by the ships crews because of the fine rhythmical swing and were adapted for pulling or for the windlass.



"IN FRISCO BAY"

In Frisco Bay there lay three ships, To my
way - ay -- ay - o, In Frisco Bay there lay three ships, A
long time ago---

* - The asterisks show the notes upon which the pullo were made.

2. And one of those ships was Noah's old ark,
And covered all over with hickory bark.
3. They filled up the seams with oakum pitch. (twice)
4. And Noah of old commanded this ark. (twice)
5. They took two animals of every kind. (twice)
6. The bull and the cow they started a row, (twice)
7. Then said old Noah with a flick of his whip,
Come stop this row or I'll scuttle the ship.
8. But the bull put his horn through the side of the ark
And the little black dog he started to bark.
9. So Noah took the dog put his nose in the hole;
And ever since then the dog's nose has been cold.



IN FRISCO BAY was used as a pulling shanty and another variant, used as a capstan shanty, has a chorus as follows:

A long, long time and a very long time
To me way-hay-i-oh,
A long, long time and a very long time
A long time ago.

This was well suited to a continuous process. The Noah's Ark mentioned is probably a nickname for one of the older and out-of-date ships in the fleet. The name appears in other shanties.

Knowing what the shanty stood for and how it was used gives more than a hint as to the way it should be sung. Shanties are more successful sung without accompaniment and can be taught easily to groups without word books, since there is so much repetition. They are excellent for introducing folk songs to groups who are unfamiliar with them.

Such notes as these are apt to appear dry and academic, but the activities that prompted these songs and the lives of the men who sang them were full of vigor, adventure and grave responsibility. It is a tragic loss that so little is left to us of an era that has completely passed away. The songs are the remaining bits of the romance and creative achievements of sailing ship days. #

---Beatrice Kane McLain

ADULT FESTIVAL NOV. 17-18

The second Mountain Folk Festival for Adults, sponsored by the Council, will be held at Gatlinburg, Tenn., Nov. 17-18. All adults in the Southern Mountains who have some experience in folk dancing and who are interested in the program of the Council are invited to attend.

A registration fee of \$1 per person will be charged, and meals and lodging (at one of the fine hotels there) will be approximately \$5.50 a day per person. For further details about this Festival, write Mrs. Raymond F. McLain, 469 North Broadway, Lexington, Ky.

EVERYBODY COME! ↗

EMILY KUHN IS SMITH RECREATIONAL WORKER



Miss Emily Kuhn is holder of the Smith College Workshop for this year and will be available for recreational leadership in schools, centers and community groups in the Highlands.

A botany major, Emily has had extensive camp and youth group leadership experience. Nature lore and singing are her specialties, but she is rapidly acquiring all the other skills necessary to be an all-round recreational leader.

If you would like to have Emily work in your school or community, write the Council of Southern Mountain Workers, 8½ Wall St., Asheville, N. C., for details. #

#####

AGRICULTURE



BEANS GO CO-OP IN TENN.

One of the farmers in our little mountain community of Clark Range, Tenn., grew a small patch of snap beans as a cash crop on an experimental basis in the late 30's. This project showed promise of success and was repeated. The first few crops were carried to a nearby small town and to a mining camp and sold directly to housewives.

As the project grew, local truckers became interested, buying the harvested beans and trucking them to Knoxville and Nashville, as well as more distant points.

Farmers soon learned that beans are well adapted to our area, and more were grown each year with the farmers hoping to be lucky enough to sell them to some local trucker. By 1941-42, trucking had become something of a racket. Producers were at the mercy of private buyers. In the meantime buyers from more distant points had become interested and were using quite a few of our beans.

In 1942 more beans were produced than were sold. Many were even harvested without being sold. Truckers could get them at their own price. The County Agent and I, the Vocational Agriculture Instructor in the community, were greatly concerned. We realized that the bean growing project had meant much and could mean more to our farmers and to the area as a whole. After much worry and many sleepless hours, we decided to attempt the setting up of a cooperative. We discussed possible plans with a few key farmers, visited coops in operation, and with the aid of personnel from the Univ. of Tenn., organized the Fentress Vegetable Growers, Inc., with 16 charter members. These 16 members bought one share each of common stock at \$2.50. No stock other than this has been sold, common or preferred. We began with that \$40 since that was all the farmers were willing to invest. (Most of them considered it as everything but an investment.)

We went to our county bank 18 miles away to try to get enough money to construct some sort of shed that could be used as an assembly point and market place, but we were gently pushed aside by the banker. After a little more deliberation we returned to the bank and secured a number of blank bank notes. I carried notes from farmer to farmer until I was able to get enough individual notes signed to obtain sufficient money to construct the shed.

We started work on the shed on Monday morning and had the first floor sale on Tuesday of the next week. Only one carpenter received any pay, all the other labor being donated.

The association has grown steadily since that time. It operates every year during the bean season, from about July 1 to frost. Through it, farmers have sold their surplus grapes, apples, tomatoes, and other garden vegetables, as well as beans. It is controlled by a 9-man board of directors and has a full time manager.

The bean project has grown rapidly, last year totaling a net income of \$343,640,28.00 to the farmers of our area. We now serve farmers of at least nine counties.

Operation of the shed is financed by a charge of 5¢ per bushel of beans sold. All commission above actual cost is returned to the producer as dividends in the form of preferred stock. In the beginning it was hoped that all preferred stock could be called in at 5 years maturity. This has been possible and stock is paid off as it matures. Over the entire period of operation the actual market cost has been slightly over 2¢ per bushel.

The shed has also been used as an assembly and weighing station for broccoli, another crop in the experimental stage in our area.

This year, the shed is being used for the first time as an assembly and weighing station for strawberries.

The fact that in less than 10 years our membership has grown from 16 to over 400, and that the net income from beans last year was more than \$340,000, is sufficient evidence that the cooperative has been of untold benefit to our farmers.

From the figures, you can readily see that this is not a project of large farmers. There are only two or three large producers in the entire area. In fact, most of our farms consist of 50 acres or less. The little producer who could not haul his crop the 130 miles to Knoxville or Nashville has been able to get them to the shed where buyers bid on a competitive basis. Beans have been brought to the auction shed in two ton trucks, pick-ups, cars, two horse wagons, one horse wagons, two and one horse sleds, four sacks strapped across a mule's back, and even on the backs of those who live within a mile or so of the shed.

There have been problems--yes! But a great service has been rendered our area.

---Harry A. Martin

PROGRESS IN AGRICULTURE AT CAMPBELL FOLK SCHOOL

What are the agricultural objectives of our many mountain schools which have a farming program as a part of their educational training? What are some of the things we can do to help our State Extension and TVA farm program and still have a program of

our own? Could we not get a group discussion on this and some of our other farm problems for our Council meeting next spring?

When we look around here at the Campbell Folk School with the idea of making a survey of our land use in our area, we find an enormous increase in the productivity of corn land and pasture acreage, and we see some improvement in our forest land, too. However, we still observe that well above 50% of our land is not properly used. I think we could well afford to spend some of our energy on this vital question.

Our farm program here at the Folk School is based on poultry and dairying, with our tillable land used for a "live at home" program for our cows and chickens, and our vegetable gardens for a "live at home" program for ourselves. In the latter we have used organic methods for several years and it is certainly showing results. In addition to vegetables, we are also working in small fruits.

We also have a forestry program which was started at the beginning of the school, 25 years ago, and we are now commencing to get results. We are still faced with the problem of proper use of the so-called "waste land," such as creek banks, fence corners, steeper bluffs, and rich upland coves. Here we are working on our tree farming program, growing trees that produce food for people or livestock and that are not hinderance to pasture. In other words, "two story farming" such as J. Russell Smith has written about for years.

Here at the school we are using Chinese chestnuts, black walnuts, hardy pecans, hazel nuts or filberts, honey locust, persimmons, mulberries, and some of the oaks. Of course it is hard to get people interested in tree farming because it takes so long to develop the trees. Eventhough we have worked on this program here for some time, we are still a long way from having all our land in proper use, but we are getting some interest aroused.

We have gone a long way this winter by getting our veterans who were taking the Rural Life Course enthusiastic about it. One reason was that it worked in with the course taught by Mike Hoffman, and especially this year as we have planted Multiflora Rose and Sericea. We are planning to follow up on this program with study groups and I would like to find groups from other areas, so let us plan a session for our Council meeting this spring. We would like to find others who believe that a tree can grow where a plow can't go.

--Georg Bidstrup

BOOKS



REBUILDING RURAL AMERICA; New Designs for Community Life.
Earle Hitch, N. Y., Harper and Brothers, 1950. 273pp. \$3.50

Scattered across the plains and through the valleys of rural America and Canada are a surprisingly large number of organized attempts to lift the life of these regions above bare subsistence existence and yet to avoid the impersonalization and disorganization which comes with industry. Earl Hitch has performed an important service for all those interested in developing "intentional communities" and in discovering the socio-economic basis on which they can grow. Brief though it is, this is the most comprehensive survey known to this reviewer of the experiments in rural survival. To the readers of this journal many of these descriptions are old friends, but it is decidedly helpful to have such a large number of them between the covers of one book.

According to the supervising editor, Baker Brownell of Northwestern Univ., the book had its origin in a dinner-table conversation between himself, Earle Hitch and President Hutchins of Berea College at the 1946 Conference of Southern Mountain Workers. To gather the necessary information, Mr. Hitch spent four years in travel and research covering projects in 16 states and several provinces in Canada. The writing took place at Mr. Hitch's home in Gatlinburg, Tenn.

Those who are interested in developing and strengthening our rural heritage are confronted with at least three major and distinct problems. One centers around the forces which are pushing people off the land, particularly the young and often the more talented and educated. This situation is almost continuous throughout rural America. It primarily presents the question of what can be done to provide employment opportunities when new land is no longer available and modern technology is increasing the amount of land which can be handled by the single farm enterprise. Another major problem has developed from all of those social and technical inventions, such as the consolidated school and rapid transportation, which are shattering the old patterns of family, neighborhood and community. The question called for in this

case is that of how to produce mutual confidence and cooperation within these enlarged areas of impersonal interdependence and contact.

A third problem, by no means new to those who work in the Southern Mountains, derives from the inadequacy of the resources for living, as judged by modern standards, among at least half of our rural population. The question here is how to develop the desire and resources among these rural people which will lift them out of their peasantry.

Mr. Hitch describes the specific approaches to solution of these problems in Part II of *REBUILDING RURAL AMERICA*. One set of approaches oconsists of actual demonstrations of what has and is being done. Another deals with what is being done by education to equip people with the know-how for meeting these problems. Among the educational approaches described are the Antigonish movement in Nova Scotia, Jean and Jesse Ogden's work in the Va. Extension project, and the clinics, workshops and rural centers sponsored by the many church bodies interested in rural life.

Demonstration projects described range from Penn-Craft experiment in housing, farming and industry under the sponsorship of the American Friends Service Committee, through the Tupelo, Miss, partnership development between the small farmers and small businesses, to the Celo Community in S. C., a product of Arthur Morgan's vision.

Among the most important influences supporting the movement to rebuild and develop rural America are many which are quite general and non-localized. Here Hitch portrays for us such factors as the TVA, and the enlivened effort of the church bodies to solve the long-standing problem of the decaying rural church. Within the trend towards decentralization he finds a lot more than just the movement of some factories out to the edge of town. It involves the movement of industry into the South and West, along with the newer methods of processing a larger proportion of farm produce on or near the farm, as well as the production-for-use homesteads so fervently advocated by such ruralist philosophers as Ralph Barsodi.

No one attempting to survey such a wide-spread development as this can be expected to cover everything. But this reviewer misses two important developments that are of significance to rural life. One is the important work being done through the

community school idea, as illustrated by Vine Grove, Ky, and Holtville, Ala. Developments in rural health are treated in only a limited way, being concerned largely to the Frontier nursing service in Eastern Ky. Such important innovations as the FSA sponsored cooperative medical and hospital associations are neglected.

---Roscoe Giffin

Why Librarians Go Insane...!

The following notice appeared in the Spring, 1950, issue of MOUNTAIN LIFE AND WORK :

~~A NOTE TO ALL LIBRARIANS--~~

~~This issue of MOUNTAIN LIFE AND WORK is Vol. XXVI, No. 1: Spring, 1950. Only two issues of Vol. XXV, 1949, were published. These two issues were Spring and Summer. No Fall or Winter issue, 1949, was published so none is available. You will receive the full number of subscriptions for which you have paid.~~

DISREGARD!

This IS NOT CORRECT. The new editor did not check with the old one, so this slipped through. ONLY ONE ISSUE OF THE MAGAZINE ---THE SUMMER ISSUE--- WAS PUBLISHED IN 1949. There was no Spring, Fall or Winter issue in 1949. Only the Summer issue was published in 1949. All librarians should so note on their index cards.



DID YOU HEAR ...?

DR. AND MRS. L. M. AMBROSE have just arrived in Asuncion, Paraguay, where Mr. Ambrose is to be a specialist in teacher education for rural schools next year. He is one of five educational leaders being sent by the Institute of Inter-American Affairs to help train educational workers in Paraguay. Specifically, Mr. Ambrose will be counselor for the staff of a normal school for rural teachers.

Mr. Ambrose has completed 30 years of teaching at Berea College and has been given a year's leave by the College to do this special work. He is chairman of the Berea College Education Department.

Ambrose has been very active in teacher education in the Mountains. He has conducted summer workshops for the Univ. of Ky., in Jackson and McCreary counties, and for five years he has directed the Leslie County Workshop for teachers. He has also served as a helping teacher in Wolfe and Leslie counties, and during his last leave of absence, Ambrose taught in a three room rural school in Wolfe county.

JAMES PHEANE ROSS is the new Field Agent in recreation in the 4-H Club Dept., Agricultural Extension Service, Univ. of Ky. Mr. Ross will spend most of his time conducting workshops and institutes throughout the state for the training of community leaders. If you are interested in this service, write to Mr. Ross at the above address.

Of interest to those who are concerned with school grounds is the bulletin, *THEY MOVED A MOUNTAIN*, in the 'New Dominion Series' edited by the Ogdens. This bulletin tells how the little town of Ooltewah, Tenn., cleared adequate space for safe play around its school. Residents of Va. can obtain this bulletin free by writing for it. Others may obtain it free as an introductory sample, and may subscribe to the whole Series for \$1 for 2 years. Address: Community Services, Extension Division, Univ. of Va., Charlottesville, Va.

PLEASANT HILL COMMUNITY CENTER, Pleasant Hill, Tenn., dedicated a new craft production and sales center in August. Story in the next MLW.

WANTED WANTED WANTED WANTED

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